الإيمان بالملائكة
وأثره في حياة الأمة

Belief in the Angels and Its Effect on the Life of the Ummah

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Published On-Line for Free Distribution

First Edition: July 2005

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About the Book: This is a complete translation of a short treatise called "***Al-Eemaan bil-Malaa'ikah wa Atharuhu fee Hayaat-il-Ummah***" [Belief in the Angels and its Effect in the Life of the Ummah] written by Shaikh Saalih bin Fawzaan Al-Fawzaan, a member of the Council of Senior Scholars in Saudi Arabia. The source used for this translation was the Arabic version found on the Shaikh's web site: www.alfuzan.net.

Although this treatise is short in size, it provides many proofs and evidences for the descriptions, duties and general characteristics of the angels, and gives many splendid points of benefit concerning the angels and our place with respect to them.

As the author mentions in this treatise, our purpose for learning about the angels is not just for the sake of knowing about them for our general understanding, but rather, it is so that we can become conscious of their constant presence around us and their effect in our daily lives. Also, if we become conscious of the fact that there are two angels with us at all times recording our statements and actions, we would become cautious of what we say and do lest our guardian angels record something about us for which we will be held accountable before Allaah. In addition to this, we must also bear in mind that Belief in the Angels is one of the six pillars of Eemaan, which every Muslim is obligated to have knowledge of.

A Publication of Al-Ibaanah E-Books

[The Treatise]

Introduction:
All praise is for Allaah, Lord of all that exists, and may the peace and blessings be upon our prophet, Muhammad, as well as upon his family and all of his Companions. To proceed:

Indeed, Eemaan (Faith) is a great matter, since it is the foundation upon which success in this life and the next rests on. So it is one of the most important levels of the Religion, for when the angel, Jibreel, came to the Prophet ﷺ in the presence of his Companions, he asked him about Islaam, Eemaan, and Ihsaan, saying: "O Muhammad! Inform me about Islaam." The Prophet ﷺ replied: **"Islaam is to testify that there is no deity that has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah; to establish the prayer; to give the Zakaat; to fast in Ramadaan; and to perform the Hajj to the House (Ka'bah) if you are able to."**

So he explained Islaam as being the implementation of these five pillars: (!) The two testimonies of Faith; (2) Establishing the Prayer; (3) Giving the Zakaat; (4) Fasting in Ramadaan; (5) Pilgrimage to the Ka'bah. So the angel Jibreel told him: "You have spoken the truth. Now inform me about Eemaan." The Prophet ﷺ said: **"It is to believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and to believe in Al-Qadar – the good of it and the bad of it."** So he ﷺ explained that Eemaan was to believe in these six things: Belief in Allaah, His Angels, His Books, His Messengers, the Last Day and Al-Qadar – the good of it and the bad of it.

Jibreel continued: "Inform me about Ihsaan." So the Prophet ﷺ responded: **"Ihsaan is to worship Allaah as if you see Him. But if you don't see Him, then verily, He sees you."** So he ﷺ clarified that Ihsaan consists of one pillar, which is to worship Allaah as if you see Him. But even though you don't see Him, verily, He sees you.

These are the three levels of the Religion: Islaam, then Eemaan, then Ihsaan. Each one of these levels has its own set of pillars.

A pillar is the part upon which something stands on, so (for example) the pillar of a house refers to the part upon which that house is established. So Eemaan (Faith) rests upon six of these pillars. If one of these pillars is missing, a person is no longer a believer, possessing Faith, since he lacks one of the pillars of Eemaan.

Therefore, Eemaan cannot be established except upon its pillars, just like a building cannot be established except upon its pillars. These six pillars (of Eemaan) are mentioned in the noble Qur'aan. Sometimes they are mentioned altogether and other times they are mentioned separately, as Allaah says:

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَـكِنَّ
الْبِرَّ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

"But rather piety (*birr*) is he who believes in Allaah, the Last Day, the Angels, the Book and the Prophets." [Surah Al-Baqarah: 177] Allaah mentions five of the pillars of Eemaan in this ayah.

And He says:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ
بِاللّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ

"The Messenger (Muhammad) believes in what was revealed to him from his Lord and (so do) the believers – all of them believe in Allaah, His Angels, His Books, and His Messengers. We do not differentiate between any of His Messengers." [Surah Al-Baqarah: 285]

He mentions four of these pillars here. And sometimes, He just mentions two of these pillars: Belief in Allaah and the Last Day, as He says:

إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ

"Verily, those who believe and those who are Jews and Christians and Sabians – whoever believes in Allaah and the Last Day." [Surah Al-Baqarah: 62] He mentions two pillars in this ayah: Belief in Allaah and the last Day.

As for belief in Al-Qadar (Divine Pre-Decree), then that is mentioned in His statement:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

"Verily, We created everything with Qadar (Divine Pre-Decree)." [Surah Al-Qamar: 49]

And in His saying:

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا

"He created everything, and assigned its Decree to it." [Surah Al-Furqaan: 2]

The Meaning of Belief in the Angels:
The subject, which we are focusing on now, is the Belief in the Angels, which is one of the pillars of Eemaan. What Belief in the Angels entails is: Believing in their existence and believing in the duties that they carry out in the universe.

So the angels are one of Allaah's creations, which He created for the purpose of worshipping Him and carrying out His orders in the universe. Allaah sends His angels in order to execute His Commands. So they are a creation from the world of the Unseen. We don't see them, yet we believe in them with a firm resolution that doubt cannot penetrate. This is since Allaah has informed us about them, and likewise, His Messenger ﷺ has informed us about them in such a definitive manner that causes us to believe in them.

What were the Angels created From?
The Angels were created from light, as is reported in a hadeeth that Allaah created the angels from light and He created the devils from fire and He created the humans from dirt. So the angels were created from light.

The Attributes of the Angels:
The angels are one of Allaah's creations from the world of the Unseen. No one knows how many in number they are, their manner of being or their natures except for Allaah.

From their Attributes:
First: They are the greatest of Allaah's armies. Allaah says:

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

"And to Allaah belongs the armies of the heavens and the earth." [Surah Al-Fat'h: 4] And whilst talking about the guardians of the Hellfire, He mentioned:

عَلَيْهَا تِسْعَةَ عَشَرَ

"Over it are nineteen (angels)." [Surah Al-Mudaththir: 30]

And He says: **"And We have set none but angels as guardians of the Hellfire, and We have not made their number (i.e. 19) except as a trial for those who disbelieve."** [Surah Al-Mudaththir: 31]

So this means that there are nineteen angels guarding the Hellfire – they maintain it, guard it, kindle it and are entrusted with its affairs.

When one of the disbelievers heard of the number of angels that are guarding the Hellfire, he said, as if to mock their amount: "I will suffice you over them" – meaning if he enters the Hellfire, he will confront them, overpower them and get out of the Hellfire. He said this in order to mock and ridicule, so Allaah refuted them by saying:

وَمَا جَعَلْنَاأَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً

"And We have set none but angels as guardians of the Hellfire." [Surah Al-Mudaththir: 31] This means they will not be from among the humans.

So if this person claims that he is strong and that he is able to fight against a number of humans, he will not be able to fight against even one of the angels. Allaah says: **"And We have set none but angels as guardians of the Hellfire."** [Surah Al-Mudaththir: 31] This means: "We did not make them humans or jinn."

وَمَا جَعَلْنَاأَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّافِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَوَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُواالْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌوَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

"And We have not made their number (i.e. 19) except as a trial for those who disbelieve, in order that the people of the Scripture may arrive at a certainty and the believers may increase in Faith, and so that no doubts may be left for the people of the Scripture and the believers, and so that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: 'What did Allaah intend by this example?'" [Surah Al-Mudaththir: 31]

So they lie and seek to belittle this number. How can this great Hellfire, which contains all of these creatures, only be maintained by nineteen? Allaah says:

وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّافِتْنَةً لِّلَّذِينَ كَفَرُوا

"And We have not made their number (i.e. 19) except as a trial for those who disbelieve." [Surah Al-Mudaththir: 31]

So no one knows the greatness of the angels and no one knows what Allaah has with Him from armies in the heavens and the earth except for Allaah. Neither these disbelievers nor anyone else knows.

Second: The angels have great physical composure, as Allaah mentioned this about them in His saying:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا
أُولِي أَجْنِحَةٍ مَّثْنَى وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاء

"All praise is for Allaah, the Originator of the heavens and the earth – who made the angels messengers with wings – two or three or four." [Surah Faatir: 1]

This means that there are some angels that have two wings, some that have three and some that have four. And there are some angels that have more wings than that, for the Prophet ﷺ saw the angel Jibreel and he had 600 wings – each wing blocking the horizon. This is just one of the many angels that exist. Allaah described him as being mighty in power, as He says:

عَلَّمَهُ شَدِيدُ الْقُوَى

"He (Muhammad) has been taught (this Qur'aan) by one mighty in power." [Surah An-Najm: 5] He is referring to Jibreel.

ذُو مِرَّةٍ فَاسْتَوَى

"Free from any defect, then he rose (and became stable)." [Surah An-Najm: 6] This means that he possesses strength and a beautiful appearance.

Third: The angels possess great power, by Allaah's permission. What indicates their great strength is that if Allaah commands just one of them, then indeed he is able to let out an awful cry in the world, thus destroying the creation, as occurred with the people of Thamood, who were seized by a loud scream. Jibreel unleashed one powerful scream upon them:

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ

"Verily, We sent against them a single *sayhah* (awful cry), and they became like the dry straw of fences." [Surah Al-Qamar: 31]

So their hearts ceased to function within their bodies and as a result they died and became like dry straw. It was from the custom of the Arabs that when they would settle in a place, they would gather sticks of wood and make fences to surround their sheep and cattle. These fences would eventually dry up and become pieces of straw. So in spite of Thamood's power and might, they became like dried-up straws as a result of one loud cry from one of the angels.

Allaah also commanded Jibreel to raise up the towns of the people of Loot – and they were seven cities in which could be found humans, buildings, goods and animals. He carried them on one side of his wing and raised these cities until the (other) angels heard the barking of dogs and the crowing of roosters. Then he overturned them and Allaah caused the earth to swallow them up.

This is an example of the mighty power of the angels.

There is also the angel Israafeel, the angel that is entrusted with blowing the Trumpet. What is meant by the Trumpet is a horn that will gather the souls of the son of Aadam (i.e. humans), from the first of them to the last of them. Then Israafeel will blow one time on the Trumpet, and the souls will fly about due to this blow of the horn, going back to their bodies. This is known as the Blow of Resurrection (*Nafkhat-ul-Ba'ath*). Prior to this, he will strike the Blow of Destruction (*Nafkhat-us-Sa'aq*), so everyone that is in the heavens and in the earth will die except for he whom Allaah wills. Allaah says:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ

"And the trumpet will be blown and all who are in the heavens and in the earth will swoon away except for he whom Allaah wills." [Surah Az-Zumar: 68]

Swooning away means to die. Then he will blow on the Trumpet again, which is known as the Blow of Resurrection,

فَإِذَا هُم قِيَامٌ يَنظُرُونَ

"and behold, they will be standing, looking." [Surah Az-Zumar: 68]

This is just one of Allaah's angels, and this is just one of his duties, which Allaah has ordered him to carry out. So therefore, the angels are one of Allaah's great creations. He created them so that they may worship Him and carry out His commands. Allaah says:

بَلْ عِبَادٌ مُّكْرَمُونَ . لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ . يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ

"Rather, they are honorable slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them and what is after them. And they cannot intercede except for him with whom He is pleased with. And they stand in awe out of fear of Him." [Surah Al-Anbiyaa: 26-28]

This is a description of the angels.

The angels have duties. Each of them has a duty that he is entrusted with, and he does not delay in carrying it out. Rather, he executes it acting on Allaah's order and He doesn't disobey Him. Allaah says:

عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"(Hell) Over which are angels stern and severe who do not disobey the Commands they receive from Allaah, but do that which they are commanded." [Surah At-Tahreem: 6]

Some of their Duties:
First: Those who take charge of the Hellfire. They are known as the Guardians of Hell, meaning, those entrusted with the Hellfire and with tormenting its inhabitants.

Second: Among them are angels that are entrusted with carrying the Throne of Allaah, as He says:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا
وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا

"Those who carry the Throne (of Allaah) and those around it glorify the praises of their Lord and believe in Him. And they ask forgiveness for those who believe, (saying): 'Our Lord! You encompass all things in mercy and knowledge, so forgive those who repent.'" [Surah Ghaafir: 7]

And Allaah says:

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

"And bearing the Throne of your Lord on that Day will be eight (angels)." [Surah Al-Haaqah: 17]

The Number of Angels who will Bear the Throne:
The angels that will carry the Throne are four. Then on the Day of Judgement their number will increase to eight. The Throne of Allaah is the greatest of His creations, which will be carried on the Day of Judgement by eight angels. This shows that they are indeed mighty, since they will carry this magnificent Throne, which is the greatest and

mightiest of Allaah's creations. This indicates their power and their tremendous composures.

Third: Among them are those angels entrusted with revelation. Allaah says:

يُنَزِّلُ الْمَلآئِكَةَ بِالْرُّوحِ مِنْ أَمْرِهِ عَلَى مَن يَشَاء

مِنْ عِبَادِهِ أَنْ أَنذِرُواْ أَنَّهُ لاَ إِلَـهَ إِلاَّ أَنَاْ فَاتَّقُونِ

"He sends down the angels with the *Rooh* (spirit/revelation) from His Command to whomever He wills from His servants, (saying): 'Warn mankind that there is no deity that has the right to be worshipped except Me, so be dutiful to Me.'" [Surah An-Nahl: 2]

The word *Rooh* (spirit) here means revelation. It is called *Rooh* because it is the revelation that brings life to the hearts, just as the rain brings life to the earth. In the same sense, it is the created *Rooh* (spirit) that brings life to the bodies of animals.

Rooh can also stand for the Qur'aan, as Allaah says:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

"And thus We have revealed to you (O Muhammad) a Rooh (i.e. Qur'aan) from Our Command." [Surah Ash-Shooraa: 52]

Rooh here stands for the Qur'aan, since it is that which brings life to the hearts of the believers, just as the earth is brought to life by rain. Such is the case with the hearts of the believers – they are brought to life by way of the Qur'aan.

The word *Rooh* is also used to refer to Jibreel, who is the greatest, most honorable and virtuous of all the angels. He is the one who brought the Qur'aan down from Allaah to Muhammad, as Allaah says:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ . عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ . بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ

"The trustworthy spirit (Jibreel) brought it (i.e. the Qur'aan) down – to your heart (O Muhammad) in order that you may be from the warners – in a plain Arabic language." [Surah Ash-Shu'araa: 193-195]

So Jibreel brought the Qur'aan down to the heart of the Prophet ﷺ, and he in turn conveyed it to his ummah. In another ayah, Allaah says:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ

"Say: The holy spirit (Jibreel) brought it down from your Lord." [Surah An-Nahl: 102]

This is referring to the angel Jibreel – he is the holy spirit.

The Attributes of Jibreel
Allaah has described Jibreel with great characteristics, as He says:

فَلَا أُقْسِمُ بِالْخُنَّسِ . الْجَوَارِ الْكُنَّسِ . وَاللَّيْلِ إِذَا عَسْعَسَ . وَالصُّبْحِ إِذَا تَنَفَّسَ .

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ . ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ . مُطَاعٍ ثَمَّ أَمِينٍ

"So verily, I swear by the planets that recede (disappear during the day and appear at night). And by the planets that move swiftly and hide themselves. And by the night as it departs. And by the dawn as it brightens. Verily, this is the Word (brought by) an honorable angel – Possessing power and a high rank with the Lord of the Throne. Obeyed (by the angels), trustworthy there (in the heavens)." [Surah At-Takweer: 15-21]

His First Attribute: Power: Allaah says: **"Possessing power and a high rank with the Lord of the Throne."** [Surah At-Takweer: 20] The **"Lord of the Throne"** here refers to Allaah.

His Second Attribute: Position: Allaah says: **"Possessing power and a high rank with the Lord of the Throne."** [Surah At-Takweer: 20] This means that he possesses a high position in the sight of Allaah, which no one else has reached.

His Third Attribute: Obedience: All of the angels obey Jibreel by the Permission of Allaah.

His Fourth Attribute: Trustworthiness: This refers to the revelation, such that he doesn't make additions or subtractions to it, but rather, He conveys it just the way that Allaah has revealed it to him.

The Prophet Muhammad's Seeing Jibreel:
Allaah says:

وَمَا صَاحِبُكُم بِمَجْنُونٍ

"And your companion is not insane." [Surah At-Takweer: 22] This is what the disbelievers claimed about him ﷺ.

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ

"And indeed he (Muhammad) saw him (Jibreel) in the clear horizon." [Surah At-Takweer: 23] Muhammad ﷺ saw Jibreel on the horizon twice.

The First Time: This was in the valley of Makkah. The Prophet Muhammad ﷺ lifted his head and saw him in the sky and he had 600 wings. Each one of his wings blocked the horizon.

The Second Time: Allaah says: **"And indeed he (Muhammad) saw him (Jibreel) at a second descent – near the lote-tree of the utmost boundary."** [Surah An-Najm: 13-14] This occurred during the night in which the Prophet ﷺ ascended to the heaven and saw him in his natural state.

These are the attributes of Jibreel. Allaah says:

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

"**Verily, this is the Word (brought by) an honorable angel."** [Surah At-Takweer: 19]

This means: Even though the Qur'aan is the Speech of Allaah, it is ascribed to Jibreel here, since he is the one who conveyed it to Muhammad. So he is conveying from Allaah, for he dictated it to our messenger, Muhammad, conveying it from Allaah. However, it is the Speech of Allaah. Speech is only attributed to the one who states it originally, not to the one who says it conveying it from someone else. However, the Speech of Allaah has been attributed to Jibreel here from the perspective of his conveying it.

Fourth: There are angels entrusted with other duties

1. Mikaa'eel: He is responsible for the raindrops that fall down from the sky. He moves them around and causes the rain to descend wherever Allaah commands.

2. Israafeel is responsible for blowing the Trumpet. This will be at the time when Allaah wants to resurrect the creatures from their graves. The bodies will be brought forth from the graves and reassembled. Then the only thing remaining (to be integrated) will be the soul. It is at this point that Israafeel will blow on this horn, due to Allaah's Command,

and the souls will float to their respective bodies, which had come out and risen from their graves. Then they will walk to where Allaah orders them to go. Allaah says:

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ

"The Day when they will come out of the graves quickly as if they were racing to a goal." [Surah Al-Ma'aarij: 43]

And Allaah says:

خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ

مُّنتَشِرٌ . مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ

"They will come forth with humbled eyes from (their) graves as if they were locusts spread about. Hastening towards the caller, the disbelievers will say: 'This is a hard day.'" [Surah Al-Qamar: 7-8]

These are the three angels that are responsible for life. Jibreel is responsible for bringing the revelation, which brings life into the hearts. Mikaa'eel is responsible for the raindrops, which bring life to the earth after its death. Israafeel is responsible for blowing on the trumpet, which will bring life to the bodies (on the Day of Resurrection). This is why when the Prophet ﷺ would get up for prayer at night, after saying the opening Takbeer, he ﷺ would say in his opening supplication: **"O Allaah! Lord of Jibreel, Mikaa'eel and Israafeel, Originator of the heavens and the earth…"**

These are the greatest angels due to the magnitude of their duties.

Fifth: There are also angels that are put in charge of the fetuses in the mothers' wombs. This has been reported in the hadeeth of Ibn Mas'ood رضي الله عنه, in which he said: "The Messenger of Allaah ﷺ narrated to us – and he is the truthful one who is believed – saying: **'Verily the creation of each of one of you is brought together in his mother's womb for forty days in the form of a seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period. Then the angel is sent to him and commanded with four matters – to write down his means of livelihood, his life span, his actions, and whether he will be happy or unhappy.'**" Allaah sends this angel to him to carry out this great important task.

Sixth: There are angels that are in charge of taking the souls when their prescribed time is over. There is the Angel of Death (*Malak-ul-Mawt*) about whom Allaah says:

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ

"Say: 'The Angel of Death, who is set over you, will take your souls.' Then to your Lord you will return." [Surah As-Sajdah: 11]

The Angel of Death has assistants that will aid him, as Allaah says:

حَتَّىَ إِذَا جَاء أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ
لاَ يُفَرِّطُونَ . ثُمَّ رُدُّواْ إِلَى اللّهِ مَوْلاَهُمُ الْحَقِّ

"Until when death approaches one of you, Our messengers (i.e. the Angel of Death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allaah, their Master, the Just Lord." [Surah Al-An'aam: 61-62] So taking the soul at the time of death is ascribed to the angels, to the Angel of Death and also to Allaah.

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا

"It is Allaah who takes the souls at the time of their death." [Surah Az-Zumar: 42]

Death is ascribed to Allaah here because He is the One who orders it to occur. It is also ascribed to the angels because they are the ones who physically carry that out by gathering the soul and leading it out of the human's body until it reaches his throat. And it is also ascribed to the Angel of Death - **"Say: 'The Angel of Death, who is set over you, will take your souls'"** – because he is the one in charge of seizing the souls after they have been rounded up in the last stage (of death).

Seventh: There are also angels in charge of recording the deeds of the son of Aadam (i.e. humans), as occurs in the hadeeth: **"You are constantly being frequented (in successive shifts) by angels at night and angels during the day."** Allaah says:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ . كِرَامًا كَاتِبِينَ . يَعْلَمُونَ مَا تَفْعَلُونَ

"And verily, there are guardians (i.e. angels) over you – Honorable, recording (your deeds). They know all that you do." [Surah Al-Infitaar: 10-12]

Every Human Being has Two Angels with him:
Every human amongst us has two angels that are responsible over him – an angel on his right side recording his good deeds and another on his left side recording his bad deeds. Allaah says:

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ . مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيد

"When the two receivers receive (i.e. record his deeds) from his right side and his left side, sitting. Not a word does he utter, except that there is a watcher by him ready (to record it)." [Surah Qaaf: 17-18]
These guardian angels accompany a human being whether he is on a journey or sitting at home – they are next to him at all times under all conditions – during his prayer, while he is prostrating, etc. – they accompany him and do not leave him alone except under specific circumstances, such as when the person is relieving himself (in the bathroom). So these angels record his statements and his actions.

The angels record People's Intentions and Objectives:
It has been related that the angels also record a person's intentions and inner objectives, which are located in the heart. Whatever he intends to do, they record it. This is why a person is rewarded for having a good intention, since it is an action of the heart, while he is punished for evil intentions, since the intention is an action of the heart.

These angels are put in charge of recording a person's deeds from the time that he reaches the age of puberty – the age of discernment – to the time when Allaah takes his soul in death. And they record against him everything that he does in his life – whether that is in the form of intentions, actions, statements, or other than that.

The Status of the Fajr and 'Asr Prayers amidst the Other Prayers:
The Prophet ﷺ said: **"You are constantly being frequented (in successive shifts) by angels at night and angels during the day. And they gather together during the 'Asr Prayer and during the Fajr Prayer."** It is for this reason that these two prayers are the greatest of all prayers. Allaah says:

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

"Verily, the recitation of the Qur'aan in the early dawn (i.e. Fajr Prayer) is witnessed (by the angels)." [Surah Al-Israa: 78]

He is referring here to the Fajr Prayer, which the angels of the night and the angels of the day attend. They gather together to witness the Fajr prayer along with the Muslims and listen to the Qur'aan that is recited in prayer. They also gather together during the 'Asr Prayer, where Allaah asks them, even though He is most knowledgeable of the answer: **"In what state did you leave My servants?"** The angels reply, saying: **"We came to them while they were praying and we left them while they were praying."**

This means that they descended while we were praying 'Asr and they attended the prayer along with us. And then they rose back up (to the heavens) while we were praying Fajr.

Due to this, it has been determined that the 'Asr Prayer is the **"Middle Prayer"** about which Allaah has incited us, saying:

حَافِظُواْ عَلَى الصَّلَوَاتِ والصَّلاَةِ الْوُسْطَى وَقُومُواْ لِلّهِ قَانِتِينَ

"Guard strictly the (five daily) prayers, especially the middle prayer (i.e. 'Asr)." [Surah Al-Baqarah: 238] He means by this the 'Asr prayer since that is the prayer that the angels of the night and the angels of the day attend.

A Call to the Heedless:
So where are those who hold back from attending the Fajr Prayer, sleeping (instead) in their beds and not witnessing this great event every night with the angels of the Most Merciful? This is such that these angels inform about these attendees (of the Fajr Prayer) while in the most highest of gatherings, saying: **"We came to them while they were praying and we left them while they were praying."**

What benefit has this person who refrains from going to the Fajr Prayer and instead prefers sleep gained from his actions? And what benefit has this person who misses out on attending the 'Asr Prayer, due to laziness, preferring sleep or some other deed, gained from his actions?

It is stated in the hadeeth that: **"Whoever misses the 'Asr Prayer, it is as if he lost his family and wealth."** And in another hadeeth it states: **"…then he has nullified his actions."** This means that he has taken the prayer out of its proper time. So if he takes it out of its proper time, he has missed it.

Eight: There are also angels that are responsible for protecting humans from perils. A human being is prone to walk into dangers everyday. However, Allaah entrusts angels that guard and protect him from these dangers during his lifetime, which Allaah has ordained for him. This earth, which a human being walks upon everyday, contains many dangers. There are wild beasts, snakes, scorpions, not to mention transgressors from among humans – enemies and oppressors. However, Allaah has placed these angels around the human being. Allaah says:

لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللّهِ

"He (a person) has those (angels) who constantly surround him – from before him and behind him, protecting him by the Command of Allaah." [Surah Ar-Ra'ad: 11]

Therefore, so long as Allaah has decreed that this individual will be safe from harms, these angels will protect and guard him, and no human will be able to harm him. But if Allaah desires to bring an end to his appointed time, He removes them from him – one from before him and one from behind him.

إِنَّ اللّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ

"Verily, Allaah will not change the condition of a people until they (first) change the condition of themselves. And when Allaah desires a bad end for a people, there is no turning it back." [Surah Ar-Ra'ad: 11]

So if Allaah's Divine Pre-Decree comes to pass and He desires to put an end to this person, the angels that constantly surround him withdraw themselves from him because they do not refrain from carrying out His Command. These are the angels that constantly surround a person.

Ninth: There are also angels that have responsibilities in this universe that only Allaah has knowledge of. There are angels that are put in charge of the seas and angels put in charge of the days. There are angels responsible for the winds and angels put in charge of carrying out many other duties.

All of the events that occur in the universe and which constantly transpire within it on a daily basis are only by Allaah's decreeing that. As for the angels, they carry out whatever tasks Allaah orders them to execute.

The Obligation of Believing in the Angels and all of their Duties:
There are those angels whom Allaah has named for us, such as Jibreel, Mikaa'eel, Israafeel and Maalik, the caretaker of Hell. Allaah says:

وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّاكِثُونَ

"And they (the inhabitants of Hell) will cry: 'O Maalik! Let your Lord make an end of us!' He will say: 'Verily, you shall abide (herein) forever.'" [Surah Az-Zukhruf: 77]

And there are other angels whom Allaah has not named for us. However, we believe in all of the angels – those whose names we know and those whose names we don't know. And we believe in the duties and tasks that they carry out by Allaah's Command.

Areas of Difference between the Actions of Angels and the Actions of Devils:
First: The angels glorify the praises of their Lord and ask forgiveness for those one earth. So they are the most sincere of creatures towards the children of Aadam, whereas the devils are the most treacherous of creatures towards the children of Aadam. This is since the Devil has sworn to mislead, stray and ruin the children of Aadam as much as he is able to. Allaah says:

إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاء لِلَّذِينَ لاَ يُؤْمِنُونَ

"Verily, We placed the devils as supporters for those who don't believe." [Surah Al-A'raaf: 27]

Second: The angels command the servants towards good, whereas the devils incite them and order them to commit evil.

وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

"And whoever turns away blindly from the Remembrance of the Most Merciful, We appoint for him a devil to stick with him – so he becomes his companion." [Surah Az-Zukhruf: 36]

So the person that turns away from the noble Qur'aan, Allaah punishes him by assigning a devil to him that will serve as his companion. Allaah says:

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ . حَتَّى

إِذَا جَاءنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ

"And verily, they (i.e. the assigned devils) hinder them from the correct path, whereas they think they are guided aright! This is until such a person comes to Us, he will then say (to his devil companion): 'Would that between me and you were the distance of the two easts.' So what an evil companion indeed!" [Surah Az-Zukhruf: 37-38]

So therefore nothing protects a human being from the Devil except the Remembrance of Allaah.

Third: The Remembrance of Allaah removes the devils from a human and causes the angels to come near him.

This is why the Devil is called *Al-Waswaas-ul-Khannaas* (The Whisperer of evil into the hearts of mankind who Departs when a person remembers Allaah). So when a person abandons the Remembrance of Allaah, the Devil comes to him, but when he remembers Allaah, the angels surround him, as is mentioned in the hadeeth: **"No group of people gather together in one of the Houses of Allaah to read the Book of Allaah and study it amongst themselves except that tranquility descends upon them, mercy envelopes them, the angels surround them and Allaah mentions them to those near Him."**

The Places often Frequented by the Angels:
There are angels that travel throughout the earth looking for gatherings where Allaah is remembered. When they find a gathering of Allaah's remembrance, they say: "Come quickly to your necessity." The Remembrance of Allaah is of various types, amongst which are:

1. The recitation of the Qur'aan. The one who reads/recites the Qur'aan is remembering Allaah.

2. The one who prays remembers Allaah.

3. The one who says "SubhaanAllaah", "Astaghfirullaah", "Allaahu Akbar", and says "Laa Ilaaha IllaaAllaah" remembers Allaah, and so the angels gather around him and the devils go far away from him.

4. Those who review and study the books of knowledge and sit in gatherings to learn their Religion – they are remembering Allaah, and so the angels gather near them.

The Places often Frequented by the Devils:
1. Those who preoccupy themselves with forms of vain entertainment such as songs and instruments – these individuals are surrounded by the devils who gather near them, while the angels distance themselves from them.

2. The one who places pictures in his house – the angels do not enter his home, as is stated in the hadeeth, where the Prophet ﷺ said: **"Verily, the angels do not enter the home in which there is a dog and images."** So the angels of mercy do not enter into homes that have pictures in them, regardless of whether they are hanging on the wall or stored in frames and boxes for the sake of memories or to beautify the walls of the home.

The pictures here, refers to images of things possessing souls. This drives the angels away. So the angels do not enter homes in which the likes of these pictures exist. However, the pictures that have been allowed for one to acquire because of necessity,

such as ID cards, passports and personal identification cards, these are permitted out of necessity for them. These pictures are not taken in order to admire them. So these types of pictures are the exception to the prohibition. The same goes for images that are trampled on (i.e. on the floor) and sat upon. We are only talking here about the images that are hung for the sake of memories or stored for the sake of showing off. These are the types of images that are not permitted, as there is no necessity for them to be taken. These types of pictures cause the devils to come into the homes while preventing the angels from entering them.

The Effect that Belief in the Angels has on the Life of Humans:
Belief in the Angels has a tremendous effect on the life of humans, since if a person is aware of them, he will indeed be cautious and mindful. If a person realizes that there are angels entrusted to him who constantly surround him day and night, he will surely be cautious of what he says and does, lest something is recorded about him that is not befitting. So if he knew that there were investigators following him, wouldn't he be cautious out of fear that they might take hold of some speech or action of his which will cause him a harmful end?

So how can he not then be cautious and mindful of the angels when he doesn't see them? But as for humans, you can see them. So the one who is watching you and you can see him, you are wary about him. However, the angels see you but you cannot see them. It is possible that you might be able to protect yourself from humans – you can go inside your home or lock yourself up in some secluded area and they would not be able to gain any information about you. But as for the angels, they enter with you everywhere. Allaah has given them the ability to reach and access any place that He commands them to reach. This is why Allaah warns us, saying:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ . كِرَامًا كَاتِبِينَ . يَعْلَمُونَ مَا تَفْعَلُونَ

"And verily, there are guardians (i.e. angels) over you – Honorable, recording (your deeds). They know all that you do." [Surah Al-Infitaar: 10-12]

Allaah says this in order to caution and warn us. So this is the fruit of believing and having faith in the angels – that a person will protect himself from evil statements and actions, which will be recorded against him and for which he will be held accountable on the Day of Judgement.

Nothing is Hidden from Allaah:
Allaah says:

إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

"There is no human being except that he has a guardian (angel) over him)." [Surah At-Taariq: 4]

And He says:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

"And We are closer to him than his jugular vein." [Surah Qaf: 16]

Do you know what "*al-wareed*" (jugular vein) means here? The jugular vein of a human being is the vein that is on the sides of his neck through which blood flows – one on the right and one on the left, on both sides of his neck. In these two veins runs the blood that supplies the body.

Allaah says:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

"And We are closer to him than his jugular vein." [Surah Qaf: 16]

Likewise, Allaah says:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"He is the First and the Last, the Most High and the Most Near. And He is the All-Knower of everything." [Surah Al-Hadeed: 3]

The Prophet ﷺ said, explaining this ayah: **"You (O Allaah) are the First, so there is nothing before You. And You are the Last, so there is nothing after You. And You are the Most High, so there is nothing above You, and You are the Most near, so there is nothing below You."**

So then, there is nothing hidden from Allaah – whether it is in the land or the sea, in the deepest part of one's home, in the desert or in the marketplace, in the masjid, in the theatre, and in the entertainment areas, in all places – the areas where Allaah is obeyed as well as the areas where Allaah is disobeyed – nothing is hidden from Allaah nor is anything screened from Him. This is why when Jibreel asked the Prophet ﷺ about Ihsaan, he responded by saying: **"It is that you worship Allaah as if you see Him. But even though you don't see Him, indeed, He sees you."**

So a person must realize and be cognizant of the fact that he has angels with him and that Allaah says:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ . إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ . مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

"And We are closer to him than his jugular vein. When the two receivers receive (i.e. record his deeds) from his right side and his left side, sitting. Not a word does he utter, except that there is a watcher by him ready (to record it)." [Surah Qaaf: 16-18]

And Allaah says:

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُم بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

"Or do they think that We don't hear their secrets and private counsels? Of course (We do), and Our messengers are with them recording (their statements and actions)." [Surah Az-Zukhruf: 80]

"Our messengers" here refers to the angels. So Allaah hears the secrets and private counsels, and the angels record it. This is from the effects of believing in the angels.

Mentioning the Angels is for the purpose of Loving Them:
Mention of the angels is not just for the sake of knowing something, as one would read history and other subjects. Rather, we only mention the angels in order that we may be prepared and cautious of them recording something from us, which we will be held accountable for before Allaah. Rather, we mention them for the purpose of loving them since Allaah, the Most High, loves them. We love them because they are the most obedient of creatures to Allaah, as He says:

كِرَامٍ بَرَرَةٍ

"Honorable and obedient." [Surah 'Abasa: 16]

What is important is that we acknowledge the magnitude and the status of the angels and that we love them because Allaah loves them. As for the one who holds enmity towards the angels and loathes them, then Allaah is indeed an enemy to him. And whoever Allaah takes as an enemy, he will not be able to endure and he will not be in a good state.

Allaah says:

مَن كَانَ عَدُوًّا لِّلّهِ وَمَلآئِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللّهَ عَدُوٌّ لِّلْكَافِرِينَ

"Whoever is an enemy to Allaah, His Angels, His Messengers, Jibreel, and Mikaa'eel, then indeed Allaah is an enemy to the disbelievers." [Surah Al-Baqarah: 98]

So whoever holds the angels as enemies, Allaah becomes his enemy.

I ask Allaah to endow you and us with true Faith, beneficial knowledge and righteous actions. May the peace and blessings of Allaah be on our Prophet Muhammad, his family members and his Companions.

[End of the Treatise]